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In spite of the many misprints and occasional errors, especially in connection with Sanskrit, the work is perhaps the best in English for orientation. The chapter on "Phonology" gives an excellent sketch for a beginner in phonetics. Finally, the exposition of Grimm's Law is the clearest we have met with in any handbook.

G. C. SCOGGIN

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Six Essays on the Platonic Theory of Knowledge as Expounded in the Later Dialogues and Reviewed by Aristotle. By MARIE V. WILLIAMS, Newman College. Cambridge: University Press; New York: G. P. Putnam's Sons, 1908. Pp. viii+133.

The author sees in the supposed later works of Plato a fuller development and elaboration of the ideal scheme which was at first vaguely sketched. She assumes that the *Parmenides*, *Theatetus*, *Sophist*, *Politicus*, *Philebus*, and *Timaeus* are later than the *Republic* and *Phaedo*. These essays are the outcome of an attempt of the author to satisfy herself, by independent investigation, as to the doctrines that the later dialogues seem to teach. They are quite readable, and the views are clearly stated and are very creditable as an independent piece of study, though the author freely admits her indebtedness to other Cambridge scholars.

C. F. CASTLE

THE UNIVERSITY OF CHICAGO

The Silvae of Statius. Translated with Introduction and Notes by D. A. SLATER. Oxford: Clarendon Press, 1908. Pp. 214.

The study of Statius' *Silvae* has made substantial advances in the last twelve years. In 1898 Vollmer published his commentary; in 1900 Klotz' critical edition appeared in the Teubner series; in 1904 Phillimore's edition in the "Bibliotheca Oxoniensis"; and in 1905 the edition of Davies and Postgate in the second volume of the "Corpus Poetarum Latinorum."

Slater has done his work well. The introductory essay is interesting and suggestive, and the translation maintains a high standard of excellence. Some scholars will dissent from the readings adopted in numerous passages of the text, and a still larger number will doubt the correctness of the translation in many verses; but this is inevitable in any translation of the *Silvae*. Not only does the text present problems of unusual difficulty, but the poet's meaning, even where the text is not open to suspicion, is frequently so obscure that the right translation is a matter of uncertainty.

In his Introduction the translator has done a real service to Statius criticism in pointing out the unfairness of Nisard's critique (*Etudes sur les poètes latins de la décadence*) and in commenting on the haphazard character of Tyrrell's estimate (*Latin Poetry*, pp. 283 f.). On the other hand, the eulogy of Politian that "for epic power, for variety of theme, for skill, for knowledge of places and legends, history and custom, for command of recondite learning and the

arcana of letters there is nothing superior to the *Silvae* in all Latin literature" has even less basis of fact than the comprehensive censure of the more recent critics. The same is true of the estimate made by Niebuhr: "The *Silvae* are genuine poetry, imprinted with the true character of the country and constituting some of the most graceful productions of Roman literature." Slater does not definitely state his approval of the views expressed in these quotations, but if we may judge from his words on p. 38: "Fortunately we are not called upon to 'class' the poet. If we were, and ranked him high, Dante, Politian, Niebuhr are great names behind which to shelter," he is inclined to think more favorably of him than are most critics. It is doubtless true that Statius has given us some exquisite lines, that the poem on "Sleep" is of rare excellence, and that he had unusual skill in the composition of hexameters; but if he has occasionally risen to great heights he has more frequently fallen to great depths, and, judged as a whole, he cannot seriously be considered as a poet of the first rank.

Some points of divergence from the author's views may be given. In the Introduction (p. 11) too much stress is laid upon the neighborhood of Virgil's tomb as a formative influence on Statius' development. On p. 13, in the discussion of the belief found in Dante's *Purgatorio* that Statius was a convert to Christianity, the suggestion that St. Paul and Statius may have met at Virgil's tomb involves a combination of flimsy legends that is as hazardous and wild as it is unlike the general tone of the rest of the volume. On p. 16 the reference in *Caesare* (Juvenal viii) must be either to Trajan or to Hadrian. It cannot be to Domitian. On p. 42 the harshness of the phrase *mixta notis* seems exaggerated. *Mixta* has good MSS support and, as Vollmer shows, gives a satisfactory meaning. The translator's conjecture *maesta notis* is unnecessary and his translation of it "clouded with the scars of war" is still less felicitous. On p. 77 he follows Hausman in reading *Hyblaeis vox mulsa favis*, translating "the speaking voice, sweet as honey comb from Hybla." The passage has puzzled many critics. Markland read *tincta favis*, and Saenger in his recent monograph (*P. Papini Stati Silvae, Varietatem lectionis*, etc., St. Petersburg, 1909) adopts *mersa*. *Mixta*, however, the reading of the best MSS, is distinctly in Statius' style and is rightly retained by Klotz and by Vollmer. On p. 78 *Catasta* is not a "cage" but a revolving platform upon which slaves for sale were exhibited. On p. 96 the suggestions given in the footnote are unnecessary; *cornu* is correctly translated in the text as "beak." The *Thesaurus* cites another example of this meaning: Laet. *Phoen.* 136. Page 176: pine trees do not have "leaves."

The diction of the translation is for the most part well chosen and effective. I am, however, inclined to doubt the appropriateness of archaic words in a translation of the *Silvae*: e.g., "proverbed" (p. 54), "shamefast" (p. 56), "stithy" (p. 69), "foison" (p. 121), "bespeak" in the sense of address (p. 187). Only in a few passages does the translator make distinct lapses from his high standard of style. On p. 93, for example, we find "She (i.e., Diana) came hot-foot thither" as a translation of *ecce citatos advertit Diana gradus* (cf. also

p. 152); p. 116, the propempticon to Maecius Celer is entitled a "Send off"; p. 163, "deeper thirst" is somewhat too suggestive of a bar or a beer-garden; p. 106, "Roman liveried lay," while correct enough as a rendering of *carmen togatum*, seems excessively anatomical, at least in sound. G. J. LAING

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Aus der Werdezeit des Christentums, by J. GEFFCKEN (2d ed., 1909); *Die Blütezeit der griechischen Kunst im Spiegel der Relief-sarkophage*, by H. WACHTLER (1910); *Die Sprachstämme des Erdkreises* (1909), and *Die Haupttypen des Sprachbaus*, by F. N. FINCK (1910). Recent issues in the "Aus Natur und Geisteswelt" Series. Leipzig: Teubner, 1909-10.

The range of subjects in this great series of small volumes is as wide as that of an *Encyclopaedia Britannica*. It essays to put all learning into a summarized form, strictly scientific in character, and yet so phrased as to be readily comprehended by the person of ordinary education. The volumes are of uniform appearance, moderate size (about 150 pp., 16 mo.), uniform price (M. 1.25, bound), and the design is to have each of them written by a well-known scholar in the special field concerned. The series has already reached an enumeration of some 175 numbers, and in general may confidently be recommended to students. In the recent issues before us Professor Geffcken discusses not so fully the external history of Christianity in its contact with the Greek world of theory and the Roman world of government, as its internal elements and tendencies, and the influence upon these of sundry philosophical and theological schools of thought.

Professor Wachtler illustrates his description of Greek sculpture in its glorious days by examples chiefly in a single and less popularly known field, that of the relief, treating at fuller length the finer examples of sarcophagi (the satrap-sarcophagus, the Lycian, that of the mourning women, the Alexander-sarcophagus, and finally the Amazon-sarcophagus at Vienna). Professor Finck, in his two volumes, essays the harder task of summarizing for the ordinarily intelligent reader the present, if not the final, results attained by the investigators of language concerning the classification and general characteristics of the world's great medley of tongues. A somewhat appalling, if also enlightening, idea of the number of these differentiated languages and dialects may be gained by consulting the index of his *Sprachstämme*, which contains, by a rough calculation, over 2,200 names. For a most excellent summary of the characteristics of the different types of speech the reader must turn to the *Haupttypen*, where as examples the Chinese, Greenland, Ssubija (on the upper Zambesi), Samoan, Arabic, Greek (modern vernacular), and Georgian languages are described, with careful analytic specimens of their connected speech. This is the volume of all the four thus briefly mentioned that is likely to hold the reader longest.

E. T. M.